

Torah Reading Ex. 30:11-34:35 (Parshat Ki Tissa)
English version with tropes March 2, 2021

30:11 Then spoke YHWH to Moses, saying:

12 “When [you take a census], a head-count [of the children of Israel] [to determine their numbers], then they must give—
each man [an atonement] [for his soul] to YHWH, when [they count them], [so there will not] [be among them], a plague, [when they count them].

13 [Now this] [is what they must give], [all who go through] the counting: one-half shekel, by the shekel of the sanctuary.
[There are twenty] grains (about 0.8 oz.) to the shekel. [Thus one-half] [such a shekel] is the offering to YHWH.

14 Everyone who goes [through the counting] [who is of age] twenty years and upwards must give this offering to YHWH.

15 The rich [are not to give more], and the poor are not to give less than half a shekel
when giving the donation to YHWH as expiation for your lives.

16 [And you shall take] the money [of the atonements] from *B'nei Yisrael* and assign it [to the service] of the Tent of Meeting.
[And it shall be] for the sons of Israel as a remembrance before YHWH to make atonement for your lives.”

17 Then spoke YHWH to Moses, saying,

18 “[You must make] a basin [out of copper] and its stand of copper, for washing.

You will [position it] [between the Tent] of Meeting and the altar, and put into it water.

19 [And they shall wash]—both Aaron and his sons—[with it]. [They will wash their hands] and their feet.

20 [When they go inside]—entering [the Tent of Meeting]—[they must wash with water], so they do not die;
[or indeed] [when they approach] the altar to minister, to turn to smoke the offering by fire to YHWH.

21 [Thus they shall wash] their hands and their feet, so they do not die.

[It shall] [be for them] [a law for the ages], for Aaron and for his seed, [through their generations].”

22 Then spoke YHWH to Moses, saying:

23 “[You must] [take for yourself] spices, most fine: [liquid myrrh] worth in shekels five hundred;

fragrant cinnamon worth half that—two hundred and fifty, [cane that is scented]—two hundred and fifty.

24 [And cassia]—in the amount of five hundred, in shekels of the sanctuary, and oil of olive—one *hin* (about a gallon).

30:25 You [must make of it] oil [for anointing in holiness], a compound of ingredients, the work of a perfumer, an oil for anointing in holiness, it will be.

26 Anoint with it the tent of meeting, [as well as] the Ark of the Testimony,

27 and the table [and all its implements], the menorah and its utensils, [and also], the altar of incense,

28 the altar of burnt offering and all its implements, the washstand and its base.

29 Thus you will sanctify them, [making them] holy of holies. All that touches them will be holy.

30 Aaron and his sons, you must anoint sanctifying them, to be priests to Me.”

31 To the children of Israel you must speak as follows:

“[Oil for anointing] in holiness this [will be for you], [to Me], [throughout your generations].

32 [On the flesh] of a man [it shall not be] [poured out]. [In its exact proportions] you must not make [anything like it].

Holy it is, and holy it will be to you.

33 [Any person] who [makes an ointment] [like it] and [who places some] [of it] on an outsider—[he will be cut off] from his people.”

34 [And further said] YHWH to Moses: “[Take for yourself] fragrances: balsam and onycha, and galbanum—these fragrances, and frankincense pure. Of equal amounts, they shall be.

35 [You must make] [of it] incense, a blend [made by a master] perfumer—refined, pure, and holy.

36 You must pound [a portion of it] very thin and place some of it before [the Ark of Testimony] in the Tent of Meeting, [the place of which] I commune with you there. Holy of holies, it will be to you.

37 The incense that you will make—[its exact proportions]—you will not make for yourselves. [Holy indeed] it will be to you: [it is for YHWH].

38 Anyone who make something like it, to savor its smell [will be cut off] from his people.”

31:1 Then spoke YHWH to Moses, saying,

2 “[See whom I have called out] by name: Betzalel son of Uri, son of Chur, of the tribe of Judah.

3 I have filled him with a spirit that is Godly, [in skillful means], in understanding and knowledge, [in all types of craft],

4 to devise [artistic designs] [as well as to work] in gold, in silver, and in copper,

5 [and in the cutting of stones] for setting, in the carving of wood, to work [in all kinds of crafts].

31:6 [And know that I] [have hereby] given [as a partner to him]: Oholiav [son of Achisamakh] [of the tribe of Dan].

In the heart of all who are wise-hearted, I [have placed wisdom], [so that they may make] all the things—all that I have commanded,

7 [namely all of these]: the Tent of Meeting, the Ark of the Testimony, [and the ark cover] that [goes over it], and all the furnishing of the tent,

8 the table [and its utensils], the menorah of pure gold and its fittings, and the altar of incense,

9 the altar of burnt offering [and all of its utensils], the washstand and its base,

10 and the garments for officiating: the garments—[sacral vestments] for Aaron the priest, and the garments of his sons, [to serve as priests].

11 And [also the oil] [used for anointing], the incense aromatic, [for the holy place]. Just as I have commanded, [so they shall do].”

12 Then spoke YHWH, to Moses as follows:

13 “[You must now do this]: speak to the children of Israel, saying, ‘For sure, My sabbaths you must keep. [Because indeed],

it is a sign [between Me] and you through your generations, [that you may know] [that in truth] I am YHWH [who sanctifies you].

14 You shall keep the Sabbath, [because a thing] of holiness it is, to you. [Whoever profanes it] will be put to death.

[For indeed], [For one who does] [on it] [any work], [there will be cut off] the soul of that person, from among his people.

15 For [six days] you shall [do your work], but [the seventh day] [will be a sabbath]—[an absolute rest]. It is holy to YHWH.

[Whoever performs] [any manner of work], the day of the Sabbath, shall be put to death. *[alt. tr. by Robert Alter: shall be doomed to die]*

16 They must keep—*B’nei Yisrael*—the Sabbath.

[They must observe] [the Sabbath day] [throughout their generations]—a covenant for the ages,

17 [it being between] Me and *B’nei Yisrael*. A sign it is, for the ages,

because [it was in six days] that YHWH made heaven and earth, and on day number seven [end aliyah] [God ceased from work] and was refreshed.

18 [Now God gave] to Moses—[when he had finished] speaking to him on Mount Sinai—the two tablets of the testimony:

tablets of stone, written with the finger of God.

32:1 When the people saw how long Moses was taking to come down from the mountain, they assembled—the people [rallied around Aaron], and they said to him, “[We want you to do this]: [Make for us] [gods to lead us], that will go before us, [because indeed] | [as for Moses]—[as for that man]—the one who led us up from the land of Egypt, we do not know what happened to him.

2 Replying to them, [Aaron said], “Take off the rings of gold that are on the ears of your wives, of your sons, and of your daughters, and bring them to me.

3 So they removed—[all the people]—the rings of gold that were on their ears, and brought them to Aaron.

4 He took them [from their hand] and fashioned the gold [with a graving tool]*, [and made from it] a calf of molten metal. [*alt. tr. and cast it in a mold]

And they exclaimed, “These are your gods, O Israel, that brought you up from the land of Egypt.”

5 [Observing this], Aaron built an altar [before the calf], [and he cried out]—Aaron proclaiming this: “A festival to YHWH tomorrow.”

6 [So they got up early] the [next day]. They made burnt-offerings [and brought offerings] of well-being. [They sat down]—the people—to eat and drink [and they got up] to revel (*or*: to make merry).

7 Then said YHWH to Moses, “[Go now—get down]!

See [how they brought ruin]—your people—the ones you brought up from the land of Egypt.

8 They have turned [quickly away] from the path that I commanded them.

They have made [for themselves] a calf [of molten metal]. [They have bowed down to it] [and sacrificed to it], while exclaiming, ‘These are your gods, O Israel, that brought you up from the land of Egypt.’ ”

9 Then said YHWH to Moses, “[I have observed] this people, and indeed a people stiff-necked, it is.

10 So now, leave me be, lest there rage My anger against them [to destroy them]. I will then make from you a great nation.

11 But pleaded Moses—[to calm the countenance] of YHWH his God, [by speaking these words]:

“Why, YHWH, [should there blaze forth] your wrath [against this people]—

the ones you brought out from the land of Egypt, with power so great, with a hand full of strength?

12 [Why indeed] should they talk in Egypt—[why should they say], ‘for evil [He brought them out] [in order] [to kill them] in the mountains [and to wipe them out] from off the face of the earth? [Turn away] from your raging anger, and relent from the evil [against your people].

32:13 [I pray that you call to Your mind]—[that You think of Abraham], of Isaac, and Israel [Your servants], of whom [You swore]—
[you made for them an oath]—[by your very essence*], [and You said] [to them], ‘I will multiply your seed like the stars of the heavens,
and all this land of which [I promised them] [I would give it] to their seed [for them to inherit] for the ages.’ ” *Aryeh Kaplan

14 And so relented YHWH from the evil that He had planned to bring on His people.

15 [And Moses turned], [and he came] down from the mountain, [carrying two] tablets of testimony in his hands—
[the tablets being] written [on their two] sides. On this side and that side they were written.

16 [And the tablets]—the work of God were they. [And the writing]—the writing of God it was, writing engraved on the tablets.

17 [Then there was heard] [by Joshua], the noise of the people shouting. He said to Moses, “The sound of battle is in the camp!”

18 [But he said], “Not a sound shouting of victory, nor a sound shouting defeat, but a sound of chanting: [this is what I] am hearing.”

19 [And it happened] [when Moses drew near] to the camp, and he saw the calf and the dancing, [hot with fury] [his anger flared up].
[He threw down] [from his hands] the tablets, shattering them at the foot of the mountain.

20 [The next thing, he took hold] of the calf [that they had] made and burned it with fire, and ground it until it was thin,
[and scattered it] over the face of the water, [and made them drink it]—the children of Israel.

21 [Then said] Moses to Aaron, “What did they do to you, this people, that you have brought upon it a sin so great?”

22 And replied Aaron, “Do not be enraged, my lord. You yourself know this people—that toward evil it is prone.

23 They said to me, ‘[Make for us] gods that will go [before us].

[But as for this] [Moses, [who was the man] who took us out from the land of Egypt, we do not know, what has happened to him.’

24 [When I replied] to them, ‘Who has gold?’, [they took theirs off] [and gave it to me].

[I threw it into] the fire, [and out came] the calf you see here.”

25 When Moses saw the people—how out of control it was,

[they having been given free rein] by Aaron, [disgracing themselves] [before their enemies].

32:26 [Then stood up] Mosés at the gate of the cāmp, [and he called out], “Whoever is for YHWH, [join me]”,
and there gathered around him all the sons of Levi.

27 And he [said this to them], “Thus says YHWH, the God of Israel, ‘Put every man his sword on his thigh, and pass back and forth from gate to gate [in the camp], [and proceed to slay] [a man even his brother], a man even his neighbor, a man even his relative.’”

28 This they did—the sons of Levi—as was bidden by Mosés, [and there fell] of the people on that day around three thousand men.

29 [Then said Mosés], “Fill your hand (*i.e.* [consecrate yourself]) today to YHWH [because it was] each man at his son, [and at his brother], [that there may be] [bestowed upon you] today, a blessing.”

30 And it happened on [the next day] that Mosés said to the people, “You committed a sin, [a sin grievous] indeed. And now, [I will go up] to YHWH. Perhaps I can make atonement for your sin.”

31 [And so he went back]—[Mosés went up] to YHWH and said,
“Alas, [a sin they did commit]—this people here—a sin quite grievous. They made for themselves a god out of gold.

32 And now, if you will, [forgive their sin]. [And if not], erase me now from the book that you have written.”

33 Then said YHWH to Mosés, “Whoever sinned [against Me], [I will erase him] [from My book].

34 [And so now], [it is time for you to go] and lead the people [to the place] [of which I spoke] [to you]: ‘Behold! My angel will go [before you]. On the day [I make an accounting], I will call them to account for their sin.’ ”

35 Then sent YHWH [a plague on the people] because they had made the calf—the calf that was made by Aaron.

33:1 And spoke YHWH to Mosés, “Go! Get up from here. Both you and the people whom you brought up from the land of Egypt [you will go to the land]—[this being] [the land that I did swear]

to Abraham, to Isaac, and to Jacob, [when I said], ‘[To your seed] [I will give it].’

2 I will send before you an angel, [and I will drive out] the Canaanites and the Amorites, the Hittites and the Perizites, the Hivites and the Jebusites.

3 [You will go to a land] flowing with milk and honey. [And yet it will be that] I will not go up [in your midst], since [a people stiff-necked] you are, lest I put an end to you on the way.”

33:4 [When they heard this]—[when the people received] the word [of tidings so bad]—this verdict—they mourned.

[Their fine things no one put on]—no one put his jewelry on himself.

5 Then said YHWH to Moses, “Say to *B’nei Yisrael*, ‘You are [a stiff-necked people].

[If for a moment]—[for even one second]—I were to come up among you, [I would consume you].

[And so now] remove your jewelry [from yourselves], [and I will know] what to do with you.

6 [So they remained* stripped]—[*B’nei Yisrael*] of their jewelry, from Mount Horeb on. *JPS translation

7 [Now, Moses] would take up the tent [and he would pitch it] outside [the Israelite camp], at a distance [from the camp].

He called it the Tent of Meeting. It would be [that whoever sought] YHWH would go out to the Tent of Meeting which was outside the camp.

8 [And it would be] that whenever Moses [went out to the tent], [they would stand up]—[all the people]—[stationing themselves],

[each man], at the entrance to his tent, and kept their eyes on Moses, until he went [into the tent].

9 [Then *this* would occur:] [when he would enter]—when Moses [went into the tent],

[there would descend] the pillar of cloud [which would halt] at the entrance of the tent, [while God spoke] [with Moses].

10 [They would see]—[all the people]—the pillar of cloud standing at the entrance of the tent.

[They would then get up]—[all the people]—[and bow down], [each man] at the entrance to his tent.

11 [God would speak]—YHWH [spoke to Moses] face to face, [in the same way] that there speaks a man to his fellow.

[Then he would return] to the camp. But his attendant Joshua son of Nun—[who was a young man]—

[end aliyah] [did not depart] from inside the tent.

12 And spoke Moses to YHWH: “[I am surely aware] [that You] have been saying to me:

‘[Bring up] to the land [this people]’, but You [have not] [told me] whom You will send with me.

You also have said, ‘I have known you by name, and you have found favor in my eyes.’

13 [And so now], [if pray], I have found favor [in your eyes], let me know—I pray—your ways, so I may truly [know You],

in order that I find favor in your eyes, [and that You would see] that it is your people—this nation here.”

14 [And God replied], “If My Presence went with you, would this make you rest easy?”

15 Said Moses to God, “Should *not* Your Presence [go with us], [do not bring us up] from here.”

33:16 [By what means] | is it to be known therefore, [that I have found] favor in Your eyes, I myself and Your people,
 if not [that You walk] among us? [That we are distinct]—I and Your people—[from every people] [end aliyah] that is found on the face of the earth.
 17 Then said YHWH to Moses, “[Also it will be]: [that the word], [this very word] (that you have spoken) I will do,
 [for you have found] favor [in My eyes], [and I know you] by name.”
 18 [And Moses said], “Show me, I pray, Your Glory.”
 19 [And God replied], “I myself [will cause to pass] all My Goodness [before your face]. [I will call out] [revealing the name]
 YHWH [before your face]. [I show favor] on whom I show favor, and I show mercy on whom I show mercy.
 20 [And God then said], “You are not able to see my face, [because of the fact] (that no one can see Me—no human—and live.”
 21 [Further said] YHWH, “Here is a place [beside Me]. You may stand on this rock.
 22 It will be, [when I pass by] in My Glory, I will place you in the cleft of the rock.
 [I will then] [place my hand] [above you], [until I have passed by].
 23 I will remove My hand, and you will see My back, [end aliyah] [but My face] will not be seen.”

34:1 Then spoke Adonai to Moses, “[Carve* for yourself] (two tablets of stone) [like the first ones].
 [And I will write] on the tablets [those very words]—the words [that were inscribed] on the tablets—the first ones; the ones that you broke.
 2 So you be ready by morning. Go up in the morning to Mount Sinai, [and present] [yourself to Me], there, on top of the mountain.
 3 No man [is to go up] [with you], nor must any man be seen on all the mountain,
 Even sheep and cattle [may not graze] at the foot of the mountain before you.”
 4 [And so Moses carved out] [another two] tablets of stone [like the first ones]. [Then got up] Moses in the morning and went up to Mount Sinai,
 [just as it was] commanded by God to him, and he took [in his hand] the two tablets of stone.
 5 [And came down] YHWH [in a cloud], and stood with Moses there, and called out the name YHWH.
 6 Then passed YHWH [before the face of Moses], proclaiming:
 “YHWH | YHWH, God merciful and gracious, long-suffering in anger, full of kindness and truth.
 7 maintaining love for the thousands, bearing iniquity, rebellion, and blunders. God cleanses, [but does not] [cleanse completely],
 visiting the sins of the parents on their children [and on their children's] children, [to the third generation], [and to the fourth].

*Note that “p’sol l’cha” has *kamatz katan*

34:8 Then quickly [did Moses] bow to the ground in prostration.

9 [And he spoke like this]: “[If, I pray], I have found favor in your eyes, my Lord, may you walk now, my Lord, among us. [For a people] stiff-necked this is, [so do forgive] our sins and our errors; [end aliyah] [make *us* your inheritance].”

10 [And God said], “Behold, [I myself] do cut a covenant: Before all your people [I will work] wonders, [the likes of which] have not appeared on the earth, [within any nation]. [Then they will see]—[all of the people] whom you walk among, the work of YHWH, how awesome it is—that which I will do through you.

11 [Take heed—take care for yourself] [regarding what] I myself command you today.

[For behold] [I drive out] [before you] the Amorite and the Canaanite, the Hittite and the Perizzite, the Hivvite and the Yevusite.

12 Take heed [for yourself] [lest you cut] a covenant with the dwellers [upon the land]—the land which you are coming upon, lest they be a snare in your midst.

13 Rather their altars [you must tear down] [their standing pillars] [you must destroy], [their sacred trees] [you must cut down].

14 [For indeed], you must not bow down to an alien god. [As for] YHWH: “Zealous” is his name. A zealous god is He.

34:15 Lest you cut a covenant with the dwellers of the land, [and whereupon] they stray [after their gods] and sacrifice to their gods, [and they call] [to you] to eat of their sacrifice.

16 You will take of their daughters for your sons. Then will stray their daughters after their gods, [causing to stray] [your sons] after their gods.

17 And gods cast in metal, do not make for yourselves.

18 The festival [of unleavened bread] you will observe. For seven days, [you must eat] *matzahs* as I have commanded you [at the appointed time], in the month of standing grain. Because [it was in the month] of *Aviv*, [that you went out] from Egypt.

19 All that first issues from the womb is Mine, [and all your livestock] [that produces a male]: the first-born of an ox or a sheep.

20 The first-born of a donkey you must redeem with a sheep: if you do not redeem it, [you must break its neck].

[Every single one] [of the first-born] of your sons [you must redeem]. No one may appear before Me, empty-handed.

21 For six days [you will work], and on day the seventh you will rest: From plowing and from reaping, you must refrain.

22 The festival of weeks must be kept [by you], first-fruits of the harvest of wheat.

And the festival of gathering (*Sukkot*) at the turning of the year.

34:23 Three times, in the year must appear all your menfolk, [presenting themselves] to the Lord |YHWH|, God of Israel.
 24 [For I will drive out] nations before you, and I will widen your borders. [There will covet] no man your land,
 [when you go up] to appear in the presence of YHWH your God, three times, in the year.
 25 Do not offer with leaven [the blood of My sacrifice]. Do not leave until morning the offering of the feast of Passover.
 26 [The best among] the first-fruits of your soil, [you are to bring] to the house of YHWH your God.
 [end aliyah] Do not cook a kid in the milk of its mother.
 27 Then said YHWH to Moses, “Write [for yourself] the words [you heard here], [because in accordance] |with [these very words]
 [I am cutting] [a treaty with you]—a covenant, [with you and with Israel].
 28 He was there [with YHWH] for forty days [and for forty] nights. Bread he [did not eat], and water he did not drink.
 He inscribed—[he wrote down on the tablets] these words of the covenant: the ten commandments (*lit.* words).
 34:29 [Now something happened]: [when he descended]—when Moses came down from Mount Sinai,
 the two Tablets of the Testimony [were in his hands] [as he came down] from the mountain.
 But Moses [was not aware] [that there were] [rays coming from] the skin of his face, from God speaking to him.
 30 They saw this: both Aaron and the children of Israel [looked at Moses]. They saw the rays on the skin of his face.
 [They were afraid] to come near him.
 31 [But he called out] [to them]—[Moses summoned them], [and so they came] [back to him], both Aaron and all the leaders of the assembly,
 and Moses spoke, [with them].
 32 After this, they went over—all *B'nei Yisrael*,
 [and he instructed them] [with regard to] all [that had been spoken] [by YHWH] [with him] on Mt. Sinai.
 33 When Moses had finished speaking with them, he put on his face a veil.
 34 When Moses would come before YHWH to speak [with Him], he would take off the veil [till he came out].
 [He would then go out] and speak to the children of Israel regarding what he *had* been commanded.
 35 [They would see]—[*B'nei Yisrael*]—the face of Moses, and saw [that rays came off] the skin of the face of Moses.
 [He would put it back on]—Moses put the veil [back on his face] [end aliyah] [until he went back again] to speak with God.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)